

FRENCH INDO-CHINA

of criticism, let alone correction. When they recommended to their the study of law, it was solely to learn its dictates—an attitude that it impossible for Annamite jurisprudence to be born. Since the sovereign's authority was derived from Heaven, it could not be discussed dispassionately as if it were based on ordinary equity. As man-of celestial justice, the sovereign owes justice to all and must be *the* embodiment of this ideal. Thus, at the apex of the pyramid, as throughout all of Annamite society, privilege entails a discipline and responsibility. The Emperor's first duty is to the code known to all: neither the judge nor the judged should in pleading ignorance of the law. Methods for giving publicity 10 were prescribed. Functionaries must be questioned annually to see that they are kept up to the mark. As the father of his people, It is the Emperor's duty to bring straying members back into the fold: **as** of the state, he must prevent infractions of his supreme and peters. His right to punish is not only the sovereign's but his duty as well. In the worst cases, extenuating circumstances not be considered lest leniency encourage another assault welfare must eclipse every other human sentiment. The code idealizes the rural village life in which virtue *m* to good citizenship* and vice to any disturbance of the This point of view explains the almost exclusively penal of law. The Siao-Annamite code is unique in up of sanctions of the existing socio-political system, there is no room for growth and change. What does **not** the order is left to the arbitration of the commune and use custom, tradition, and conscience

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